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THE PERNICIOUS EFFECTS OF THE MISINTERPRETED GREEK SYNCHRONISM IN ANCIENT INDIAN HISTORY

Kosla Vepa PhD

Kosla.Vepa@indicstudies.us

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WHAT DO WE MEAN BY THE GREEK SYNCHRONISM?

It was F E Pargiter, who introduced the notion of a Synchronism in Indian Historiography[1], in one of the first such works to appear in a European language, which lent credulity to the Puranic texts, he was the first to analyze them in detail and publish his findings in a book. Even so, Pargiter had fallen prey to the propensity of the colonial overlord to tamper with the data instead of reporting on it in a dispassionate manner with Vairagya and Viveka. In so doing he follows the pattern of British Indian civil servants, who with literally dozens of domestic servants to relieve them of daily chores and ample time and a security enabled through palatial and sumptuous salaries at the cost of the impoverished Indian, were able to indulge in the favorite pastime of rewriting and reinterpreting Indian History in a form more palatable to the European audience. But Pargiter exhibits a degree of adherence to the evidence not evident in most other writers from the Occident. Despite his scholarship, the constant contact with Indians who were mostly in a subordinate role and generally obsequious in their behavior to most Occidentals, had taken its toll on objectivity and there is palpable condescension in the narrative that he spins and like other English historians, he does not seem to have sought the opinion and review of Indic Pundits.

The concern about synchronism was a natural one and stemmed from the need for understanding the relationship between various overlapping dynasties that spanned a millennial time frame. Hailing as they did, from a small island, they were not used to seeing the sheer plethora of dynastic families that ruled over the different parts of the subcontinent during the millennia. More importantly, the tendency to disbelieve any dates or the absolute chronology was so strong, that they were looking for external synchronisms, especially with respect to an Occidental. The difficulty was that there was not much of a civilization in the Occident during the millennia prior to 1000 BCE, with the exception of the countries surrounding the eastern Mediterranean. As a result, there is no record that is accessible to us even of travelers from Greece or Babylon during the time frame in question. This is not to say that absence of evidence is evidence of absence. It is just that more work needs to be done to see if there were other travelers to India during the time period under consideration

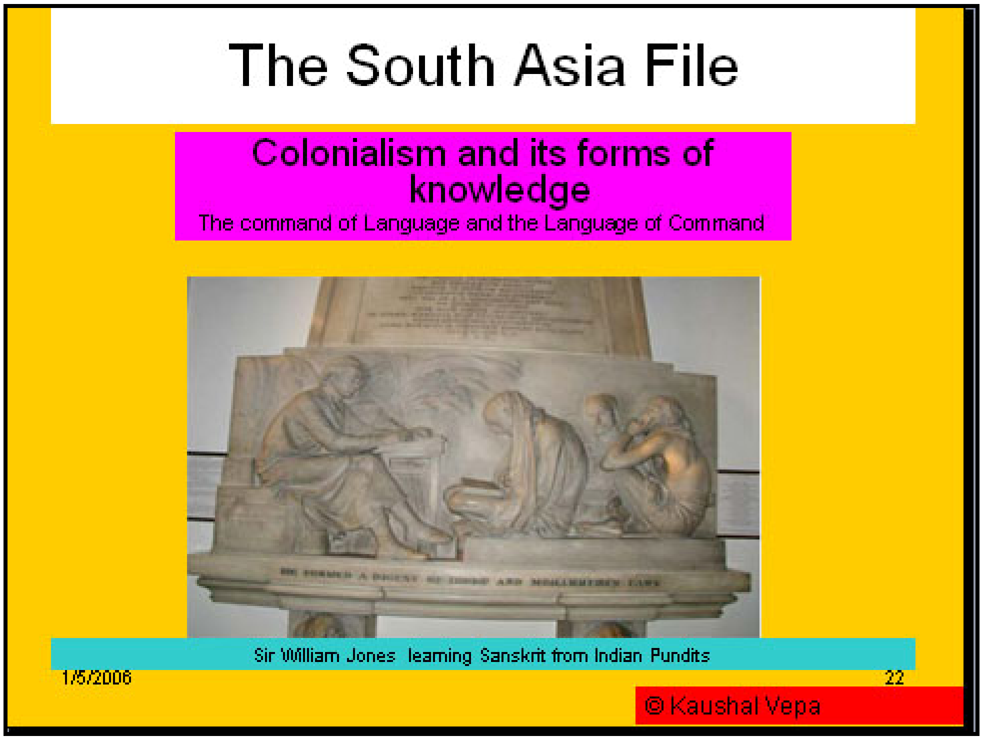
SIR WILLIAM JONES

The real pioneer of European Indology was Sir William Jones (1746-April 27, 1794), reputedly a scholar, gifted linguist and founder of the Royal Asiatic Society and by all accounts a man of superior intellect. It appears he was a confidante of Warren Hastings (1732-1818.). Jones ostensibly became an ardent admirer of India. He wrote, "I am in love with Gopia, charmed with Crishen (Krishna), an enthusiastic admirer of Raama and a devout adorer of Brihma (Brahma), Bishen (Vishnu), Mahisher (Maheshwara); not to mention that Judishteir, Arjen, Corno (Yudhishtira, Arjuna, Karna) and the other warriors of the Mahabharata appear greater in my eyes than Agamemnon, Ajax and Achilles appeared when I first read the Iliad”[2].

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[1] Pargiter, FE, “Ancient Indian Historical Tradition” Oxford University Press, London, 1922, Chapter XII, page 139.

[2] Mukharji, S.N., Sir William Jones: A Study in Eighteenth Century British Attitudes to India, Orient Longman, 1987



Sir William learning Sanskrit from the Pundits

Brief Highlights in the life of Sir William Jones
Studied at Harrow School
Entered University College, Oxford 1764
Admitted to the Temple September 19, 1770
Called to the Bar 1774
Fellow of the Royal Society, 1776
Appointed Judge of the Supreme Court of Judicature, Fort St William, 1783
Authored The Chronology of the Hindus, The Indian Zodiac, The Lunar year of the Hindus
Died of inflammation of the Liver 1794, when he was shy of 50

This is the story we are told. What is the truth of the matter? He remained true to the Biblical dogma of Genesis which he took to be a literal account. His chronology for ancient India, including the dating of Chandragupta Maurya to the period of Alexander's invasion of India was dictated at least in part by the Biblical dogma. Jones may not have had an ulterior motive in doing this, since these were the times prior to the advent of Charles Darwin. All the same, his disinclination to go against his scriptures renders his conclusions suspect. In 1786, while delivering his third lecture, Sir William made the following statement which aroused the curiosity of many scholars and finally led to the emergence of comparative linguistics. Noticing the similarities between Sanskrit and the Classical Languages of Europe such as Greek and Latin he declared:

"The Sanskrit language, whatever be its antiquity, is of wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a

stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine all three of them, without believing them to have sprung from some common source which, perhaps, no longer exists; there is a similar reason, though not quite so forcible, for supposing that both the Gothic and the Celtic, though blended with a very different idiom, had the same origin with the Sanskrit; and the old Persian might be added to the same family..." (Jones, Collected Works, Volume III: 34-5). There is cognitive dissonance in this stance of Sir William, who on the one hand praises the Sanskrit language as a significant work of the human intellect while at the same time not inviting a single Indian to participate in the deliberations of the Royal Asiatic Society of Bengal. What is more they were effectively barred from participating in the meetings.

He had a good understanding of Vedanta as exemplified in the following

The fundamental tenet of the Vedanta school to which in a more modern age[3], the incomparable Sankara was a firm and illustrious adherent, consisted not in denying the existence of matter, that is, of solidity, impenetrability, and extended figure (to deny which would be lunacy), but in correcting the popular notion of it, and in contending that it has no essence independent of mental perception; that existence and perceptibility are convertible terms." These words adequately express the compatibility of empirical reality and transcendental ideality.[4]

One must understand the milieu of the times, to fathom the motivations of the individuals and nuances of what happened. Who were these people who came to India so eagerly? What motivated them to do so? Prodosh Aich has documented the real story behind the study of Indology, the subject that Sir William was credited with initiating. There are many questions that he answers in the book Lügen mit Langen Beinen (Lies with Long Legs)[5]. For example the preponderance of individuals who served in the upper echelons of the British East India company were awarded the title Sir (or a Knighthood) before being sent to India, we presume to impress the Indians. A gentleman with the title Sir in front of his name was a Knight of the British Empire, reminiscent of the Knights of King Arthur. A Knight did not belong to the hereditary nobility, except on rare occasions. In order to become a Lord and sit in the House of Lords, one had to own a substantial estate and land was scarce in England and hence, while it was possible to impress the Indian by awarding a Sir, it rarely resulted in being elevated to the Peerage. We mention this to emphasize that the vast majority of official who came to India came from modest circumstances and only became wealthy after their stay in India. In other words, the instances where the individual was famous or a scholar before he came to India was rare indeed. So it was in the case of Sir William, whose primary motivation in coming to India was to achieve wealth, at a greatly accelerated pace, than he could hope to achieve in England.

As far as his mastery of languages is concerned, there appears to be considerable exaggeration when he is

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[3] It must be noted that the current conventional dating of Adi Sankara which puts him in the eighth century CE, (a dating that prompted Sir William to use the term 'modern age' is not borne out by the results of Astronomical dating carried out by Prof Narahari Achar. See for instance the Proceedings of the Dallas conference on Distortions in Indian History, titled Astronomical Dating and Select Vignettes from Indian History, published by the Indic Studies Foundation and available at lulu.com, and edited by me. The more plausible date is 509 to 477 BCE during the reign of Hala Satavahana, with whom he had an audience

[4]Sir William Jones On the Philosophy of the Asiatics (" Asiatic Researches, " vol. iv, p, 164),

[5] Prodosh Aich "Lies with Long Legs", Sanskriti, New Delhi, 2004

credited with knowing 32 languages. He apparently knew Greek and Latin and had learned Arabic and Persian. In fact so great was his ignorance of Indic languages that he was unable to distinguish any of the languages spoken in Bengal when he arrived in Calcutta in 1782. When he was advised by Charles Wilkins to learn Sanskrit, he is quoted as saying 'Life is too short and my necessary business too long for me to think at my age – he was then 38- of acquiring a new language, when those which I have already learned have such a mine of curious and agreeable information.

Thus began the study of Indo European languages as one family. Such a study falls under the rubric of a field known as Philology. Wikipedia defines Philology as "**Philology** is the study of ancient texts and languages. The term originally meant a love (Greek *philo*-) of learning and literature (Greek -*logia*). In the academic traditions of several nations, a wide sense of the term "philology" describes the study of a language together with its literature and the historical and cultural contexts which are indispensable for an understanding of the literary works and other culturally significant texts. Philology thus comprises the study of the grammar, rhetoric, history, interpretation of authors, and critical traditions associated to a given language. Such a wide-ranging definition is becoming rare nowadays, and "philology" tends to refer to a study of texts from the perspective of historical linguistics.

Inadvertently Sir William set in motion a chain of events beginning with the search for a Proto Indo European Languages or PIE for short. The puzzling observation here is that it never occurred to him, as far as we are aware that possibly, Sanskrit itself could be the grand ancestor to all the languages of the Indo European languages. Till then Europeans had assumed that the oldest language related to the European languages was Hebrew. Given the anti Semitic feelings that were always simmering underneath the surface in Europe, there was general relief that the roots of their heritage lay elsewhere than in Hebrew, but Sir William may have realized that the notion of the unwashed millions of the subject peoples of India possessed the linguistic technology (in Panini's Ashtadhyayi) to explain the grammars of their own language would perhaps be equally unacceptable. Whatever the case may be, there are two major disservices that he did to the Indic Civilization. One was the possible misdating of Chandragupta Maurya by several centuries and the other was postulating the assumption of a PIE, which implied an Urheimat (an ancestral home) from where the Indo Europeans fanned out to the 4 corners of the Eurasian landmass. By so doing he laid the seeds for a fractured historical narrative for the Indics, which was not supported by any Indian legend or folklore. In short he saddled the Indics with perpetually having to refute dual falsehoods, a false chronology and an imposed 'Aryan Invasion or what has been light heartedly called the Aryan Tourist theory.

When it came to synchronisms, the only significant data that could be utilized by Sir William for a synchronism was the invasion of Alexander. This was the earliest date that he could come up with, and the data he had was the notes kept by Megasthenes, the ambassador sent to India by Seleucus Nicator, one of the generals of Alexander who broke away from the main Alexandrian empire to spin of his own Kshatrapy (Sk. For Regional Kingdom)

We will assume for the moment that the accepted date of the invasion when he was in the Indus valley is indeed 326 BCE. There are severe difficulties with this dating, but unless we make the assumption that this is a correct date we will not be able to proceed. Nevertheless, at the outset it must be stated, in all candor, that the name of Alexander does not appear in any literary text in India and that therefore this is hardly a judicious choice for a synchronism. In this instance it is appropriate to recall the ancient adage that 'Fools will barge in where Angels will fear to tread and one cannot fault Sir William for expressing great joy in his discovery that Megasthenes was the ambassador of Seleucus Nicator to the Maurya Empire. We quote Sir William.

Sir William Jones, President of the Asiatic Society of Bengal, gave his tenth anniversary discourse on February 28, 1793. The topic was, "Asiatic history, civil and natural," and it was published in the fourth

volume of the Asiatic Researches, first printed in 1807, reprint 1979. This was his third attempt to destroy the culture and the history of Bharatvarsh by mutilating the historic dates. It bears mentioning that Indians were not allowed to be members of the Royal Asiatic Society and it was not until a hundred and forty years later that they would be allowed to participate

Jones says in his speech,

"I cannot help mentioning a discovery which accident threw in my way, (I) thought my proofs must be reserved for an essay which I have destined for the fourth volume of your Transactions. To fix the situation of that Palibothra which was visited and described by Megasthenes, had always appeared a very difficult problem."

"…but this only difficulty was removed, when I found in *a classical Sanscrit book, near 2000 years old*, that Hiranyabahu, or golden-armed, which the Greeks changed into Erannoboas, or the river with a lovely murmur was in fact another name for the Son itself, though Megasthenes, from ignorance or inattention, has named them separately. This discovery led to another of greater moment; for *Chandragupta*, who, from a military adventurer, became, like Sandracottus, the sovereign of Upper Hindostan, actually fixed the seat of his empire at Pataliputra, where he received ambassadors from foreign princes; *and was no other than that very Sandracottus* who concluded a treaty with Seleucus Nicator; so **that we have solved another problem,** to which we before alluded, and may in round numbers consider the *twelve and three hundredth years before Christ."* (pp. xxv to xxvii)

He tells us in his speech that he has found a classical Sanskrit book of about 2,000 years old. The other thing he says is that Chandragupta was no other than the very Sandracottus who is described by Megasthenes to have made a treaty with Seleucus around 312 BC; and, to establish that *that* Chandragupta belonged to the Maurya dynasty, he mentions about some poem by Somdev which tells about the murder of Mahapadma of the Nanda dynasty and his eight sons by Chandragupta in order to usurp the kingdom. In this way Jones created a fictitious connection between Chandragupta Maurya and Sandracottus. He says in his speech,

"A most beautiful *poem by Somadev,* comprising a very long chain of instructive and agreeable stories, begins with the famed revolution at Pataliputra, by the murder of King Nanda with his eight sons, and the usurpation of Chandragupta; and the same revolution is the subject of a tragedy in Sanscrit, entitled the Coronation of Chandra." (p. xxviii)

These were the basic points of his speech that was called the Discovery of the identity of Chandragupta Maurya as Sandracottus.

But the problem is that such a formulation was completely erroneous in all aspects and there are several hypotheses that he makes that are no longer valid. What are these Hypotheses ?

WHO WAS RULING IN INDIA DURING THE VISIT OF MEGASTHENES

In order to examine these hypotheses we must digress to the characterization of Megasthenes by Greek Historians such as Arrian, Strabo and Diodorus. **Megasthenes** (ca. 350 BC - 290 BC) was a Greek traveler and geographer from Ionia in Asia Minor or present day Turkey. He became an ambassador of Seleucus I of Syria to the court of Sandracottus (mistakenly believed to be Chandragupta Maurya) of India, in Pataliputra. However the exact date of his embassy is uncertain. Scholars place it before 288 BC. Arrian explains that Megasthenes lived in Arachosia, with the satrap (Sk. Kshatrap) Sibyrtius, from where he

visited India:

"Megasthenes lived with Sibyrtius, satrap of Arachosia, and often speaks of his visiting Sandracottus, the king of the Indians." Arrian, *Anabasis Alexandri* [1]

We have more definite information regarding the parts of India which Megasthenes visited. He entered the country through the district of the Pentapotamia of the rivers of which he gave a full account (thought to be the five affluents of the Indus, forming the Punjab region), and proceeded from there by the royal road to Pataliputra. There are accounts of Megasthenes having visited Madurai (then, a bustling city and capital of Pandya Kingdom), but appears not to have visited any other parts of India. His observations were recorded in *Indika*, a work that served as an important source to many later writers such as Strabo and Arrian. He describes such features as the Himalayas and the island of Sri Lanka. He also described India's caste system.

SURVIVING TEXT OF INDIKA

The problem from an Indic perspective is that very little of the Indika survives intact today and we are left with second hand accounts by the aforementioned Greek Historians. In fact McCrindle in "Ancient India as described by Megasthenes and Arian "says that the Greek writers such as Megasthenes were not highly regarded and were prone to lying. Strabo was of the opinion that Megasthenes simply created *fables* and as such no faith could be placed in his writings. In Strabo's own words: "Generally speaking the men who have written on the affairs of India were a set of liars. Deimachos is first, Megasthenes comes next." Diodorus also held similar opinions about him.

So who and what should we believe? It was Dr. Schwanbeck[6], who we are told again, had collected all the fragments that were extant at that time, and who finally comes to the conclusion that Megasthenes can be largely vindicated of the charge of mendacity (that was leveled at a host of other Greek historians).

The Greek records mention Xandramas and Sandrocyptus as the kings immediately before and after Sandracottus. These names are not in any way phonetically similar to Mahapadma Nanda and Bindusara, who were the predecessor and successor of Chandragupta Maurya, respectively. However, if Sandracottus refers to Chandragupta "Gupta", Xandramas reckons to be his predecessor Chandrashree alias Chandramas (the last of the main dynasty of Andhra Satavahana Kings) and Sandrocyptus to be Samudragupta. The phonetic similarity becomes quite apparent and also, with the assistance of other evidence, confirms the identity of Sandracottus to Chandragupta Gupta. The ancient Greeks like the Occidentals of today were either incapable of pronouncing Sanskrit names or refused to make the necessary effort to do so.

WHAT DOES THE PURANIC EVIDENCE TELL US

The Puranas are the main means by which the transmittal of Hindu tradition took place and form the central core of the literature through which the values of the civilization are transmitted to successive generations. In fact we are told in the Mahabharata that, 'the Veda is afraid of him who has not studied the Epics and Puranas, for he would indeed kill it with his ignorance of its truth propounded in them.'

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[6] **Ancient India as Described by Megasthenes and Arrian** By Megasthenes, E. A. Schwanbeck, Arrian. A translation of the fragments of the Indika of Megasthenes, collected by Dr. Schwanbeck and of the first part of Indika by Arrian

WHAT ARE THE CHARACTERISTICS OF THE PURANAS.

The Puranas are a class of literary texts, all written in Sanskrit verse, whose composition dates from the time of Veda Vyaasa, who lived at the time of the Mahabharata. The Puranas are regarded by some as the Veda when studied under a magnifying glass. The word "Purana" means "old" and in fact Panini assigns the meaning “complete”(cognate with purna) Generally they are considered as following the chronological aftermath of the epics, though sometimes the *Mahabharata*, which is generally classified as a work of *Itihaasa* (history), is also referred to as a Purana. Some scholars, such as van Buitenen, are inclined to view the Puranas as beginning around the time that the composition of the Mahabharata came to a close. Certainly, in its final form the *Mahabharata* shows puranic features, and the Harivamsa, which is an appendix to the Mahabharata, where the life of Krishna or Hari is treated at some length, has sometimes been seen as a purana. The special subject of the Puranas is the powers and works of the gods, and one ancient Sanskrit lexicographer, Amarasinha, regarded by some as a Jain , and by others as a Buddhist who was reputed to be a courtier of Vikramaditya, defined a purana as having five characteristic topics, or ***pancalaksana***: "(1) The creation of the universe, Sarga; (2) Its destruction and renovation, Prati-sarga; (3) The genealogy of gods and patriarchs, Vamsa; (4) The reigns of the Manus, forming the periods called Manavantaras; (5) the history of the Solar and Lunar races of kings, Vamsanucharita." No one purana can be described as exhibiting in fine (or even coarse) detail all five of these distinguishing traits, but sometimes the *Vishnu Purana* is thought to most closely resemble the traditional definition.

Vyasa composed the Puranas in 400, 000 "Grantha". A Grantha is a stanza consisting of 32 syllables. Of these the *Skanda Purana* alone accounts for 100, 000. It is perhaps the world's biggest literary work. The remaining 17 Puranas add up to 300, 000 Granthas. Apart from them Vyasa composed the Mahabharata, which comprised also nearly 100, 000 Granthas.

Each Purana is devoted to a particular deity. There are Saiva, Vaisnava and Sakta Puranas. The 18 Puranas : *Brahma Purana (Brahma), Padma Purana (Padma), Narada Purana (Naradiya), Markandeya Purana, Visnu Purana (Vaisnava), Siva Purana(Saiva), Bhagvata Purana, Agni Purana (Agneya), Bhavisya Purana, Brahma-Vaivarta Purana, Linga Purana, Varaha Purana (Varaha), Skanda Mahapurana, Vamana Purana, Kurma Purana (Kaurma), Matsya Purana (Matsya), Garuda Purana (Garuda) and Brahmanda Purana.*

In the Puranic and other literature, there is no allusion anywhere to an invasion or inroad into India by foreign peoples up to the time of Andhra kings; and the only person who bore the name similar to Sandracottus of the Greeks, and who flourished at the time of Alexander, was Chandragupta of the Gupta dynasty, who established a mighty empire on the ruins of the already decayed Andhra dynasty and existing 2811 years after the Mahabharata War, corresponding to 328 B.C. His date is currently placed in the fourth century A.D., which obviously does not stand. It is also interesting to note that the accounts in the life of Sandracottus of the Greeks, and the political and social conditions in India at that time, match those of in the era of Chandragupta Gupta. With this observation, it is therefore the case that the Greek and Puranic accounts unanimously agree on the issue of the identity Chandragupta Gupta and Sandracottus.

To provide a complete picture of the Dynastic lists and the names of the individual Kings of the Magadha Empire, we have added the lists until the end of the Gupta empire in appendix C. According to Puranic evidence, there had expired 1500 years after Parikshit, when Mahapadmananda was coronated. Between Parikshit and the Nandas, there were 3 royal dynasties, namely the Brihadratha, Pradyota and Sisunaga families

The ten kings of the Sisunaga dynasty ruled for 360 years, beginning from 1994 B.C. and ending with 1634 B.C. At this time, an illegitimate son, Mahapadma-Nanda, of the last Sisunaga emperor, Mahanandi, ascended the throne of Magadha. The total regnal period of this Nanda dynasty was 100 years. After this,

with the assistance of Arya Chanakya, Chandragupta Maurya ascended the throne of Magadha, and that is in the year 1534 B.C. This date can be arrived and confirmed using many independent accounts. The Mauryas ruled for a total of 316 years, and were replaced by the Sungas. The Kanvas who succeeded the Sungas were themselves overthrown by the Andhra, who in turn ruled for a period of 506 years. The followed the reign of the Sri Guptas for a period of 245 years, also referred to as the (last of the) Golden ages of Bharata. It was Samudragupta of the SriGupta dynasty, who was known as Asokaditya Priyadarshin. The inscriptions of Asoka belong to this Gupta emperor and not to the Asoka Maurya who came to power 218 years after the Buddha. Narahari Achar of Memphis University has confirmed many of the dates including that of the Buddha, using Planetarium software, the algorithms in which are based on Celestial Mechanics, has established that the Puranic dates are correct based on the sky observations that were recorded by the ancients. This must be regarded as an independent verification since the principles of celestial mechanics were unknown to the ancient Indic.

THE HYPOTHESES OF SIR WILLIAM JONES

He made the following inferences from the work of Megasthenes, which were in retrospect colossal errors

1. That the puranic chronology was completely erroneous
2. That the Sandracottus mentioned in Megasthenes' Indika was Chandragupta Maurya. He based this on 2 observations of Megasthenes

a. That Pataliputra[7] was situated at the confluence of 2 rivers which he wrongly inferred to be the Sone and the Ganges. There are 2 wrong inferences in this statement.
b. Megasthenes never mentions Pataliputra, but he uses the term Palibothra as the capital

Further Megasthenes mentions the 2 rivers as the Ganga and the Erannoboas (which was the Greek word for Yamuna) the equivalent Sanskrit word is Hiranyabahu which was the name of Yamuna during antiquity. While Megasthenes mentions the Sone elsewhere in his work, he clearly does not associate it with Palibothra. But Sir William deliberately chose to associate the capital Palibothra with the confluence of the Sone and the Ganga. We are indebted to Sunil Bhattacharjya for bringing his to our attention.[8] We quote the following passage from his paper

"Even though Megasthenes had specifically mentioned Sone separately yet Sir Jones conveniently stated that Megasthenes mentioned about Sone negligently. But there was none in those days to protest against such horrendous accusation hurled at Megasthenes. Present day well -informed historians know

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[7] Pataliputra is not mentioned in the Puranas and did not enter the picture until the reign of Asoka. The capital of the Magadha Kingdom was always Rajagriha .also known in the Mahabharata as Girivraja

[8] Sunil Bhattacharjya "The dotted record and its effect on the Ancient Indian chronology, including the antiquity of the Veda and the Bhagavad Gita" Paper presented at the History session at the WAVES conference , 2008, Florida

that there was indeed the city of Pratisthanpur at the confluence of Ganga and Yamuna, which was also mentioned by the great poet Kalidasa of the 8th century BCE in his drama "Vikramorvashia". The city of Pratisthanpur was destroyed completely about one thousand years ago by a devastating fire and from that time onward that city has been known as Jhusi (or Jhunsi), a name derived from the Hindi word Jhulasna or to burn. Megasthenes stated that in those days all the buildings / houses near the rivers and the sea were made of wood and Palibuthra, being at the confluence of Ganga and Yamuna, was no exception and that the structures with brick and clay were built only in places far away from the rivers and the sea. Thus it appears possible that the fire destroyed all the traces of the ancient wooden structures, if any of these at all survived till the time of the devastating fire. Jhusi is located towards the east of Allahabad, just across the river Ganga. Archaeologists have found grains and other artifacts in the mounds of Jhusi, which dates back to before the 4th century BCE. The Asoka pillar found in Jhusi had inscriptions of Samudragupta and it was shifted to the Allahabad Fort and the emperor Jahangir also made his inscriptions on that. There is also inscription of Asoka in that and it was of Samudragupta after he was converted to Buddhism and he assumed the name of Asokaditya. All the Gupta kings had their second names ending in "-aditya" "

After studying the fragments of Ta Indika in detail, Pandit Bhagavad Datta[9] offers another similar plausible explanation, and the following conclusions "Yamuna was flowing thru Palimbothra, known in ancient times as Paribhadra, the capital of the Prassi kingdom. Palimbothra was 200 miles from Prayag on the way to Mathura. The Kshatriyas were known as Paribhadrakas or Prabhadrakas. Their King was Chandraketu. The capital was Paribhadra was near Sindhu Pulinda which is in Madhya desa and is today termed as Kali Sindha. The Karusha reservoir was between Sindhu Pulinda and Prayag".

After Sir William, Max Mueller anointed the identification of Sandracottus with Chandragupta Maurya and proceeded to announce the sheet anchor of Indian History was Alexander's invasion and the subsequent visit of Megasthenes, neither of which events have great significance in Indian history . M. Troyer did not agree with this conclusion and noted this fact in the introduction to his translation of Rajatarangini of Kalhana. He even communicated his views to Prof. Max Mueller in a letter but did not receive a reply from him. Max Mueller ignored the objections of Troyer and others such as Colebrook

WHAT DOES MEGASTHENES SAY ABOUT THE KINGS WHO RULED AT THAT TIME

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1. He calls Sandracottus the king of the Prassi and he mentions the names of Xandramus as

[9] Pandit Bhagavad Datta "Bharatvarsh ka Brihat Itihaasa ", Part I , Delhi, 1951 (in Hindi)

predecessor and Sandrocyptus as successor to Sandracottus. There is absolutely no resemblance in these names to Bindusara (the successor to Chandragupta Maurya) and Mahapadma Nanda, the predecessor.

2. He makes absolutely no mention of Chanakya or Vishnugupta, the Acharya who helped Chndragupta ascend the throne.
3. He makes no mention of the widespread presence of the Baudhik or Sramana tradition during the time of the Maurya empire
4. He claims the capital is Palimbothra or Palibothra, and that the city exists near the confluence of the Ganga and the Eranaboas (Hiranyabahu). But the Puranas are clear that all the 8 dynasties after the Mahabharata war had their capital at Girivraja (Rajagriha)[10], located on the foothills of the Himalayas. There is no mention of Pataliputra in the Puranas. So, the assumption made by Sir William that Palimbothra is Pataliputra has no basis in fact and is not attested by any piece of evidence. If the Greeks could pronounce the first P in (Patali) they could certainly have pronounced the second p in Putra, instead of bastardizing it as Palimbothra. Granted the Greeks were incapable of pronouncing any Indian names, but there is no reason why they should not be consistent in their phonetics.
5. The empire of Chandragupta was known as Magadha Empire. It had a long history even at the time of Chandragupta Maurya. In Indian literature, this powerful empire is amply described by this name but it is absent in the Greek accounts. It is difficult to understand as to why Megasthenes did not use this name and instead used the word Prassi which has no equivalent or counterpart in Indian accounts.

THE COLOSSAL ERROR IN INDIAN HISTORIOGRAPHY

This is indeed a remarkable tale even when viewed from the different perspectives of the Indic and the Occidental. That a person with such a scant knowledge of Sanskrit, would have the audacity to rewrite the entire history of the Civilization based merely on the scraps and remnants of a travelogue written by an individual who is not even highly regarded by the revered Greek historians is astonishing and bespeaks a degree of hubris that matches the Grandeur of the Himalayas. In fairness to Sir William, it must be said that he himself may be utterly surprised at the seriousness with which his speculations have been subsequently anointed. This is in addition to the great weight that is given to Greek historians writing about India despite their atrocious bastardization of Sanskrit terms. This is a gentle reminder to the Occidental that he would do well to do in Rome as the Romans do and learn to pronounce and spell Sanskrit words accurately before pontificating on the merits of ancient Indian scholarship.

Even if Sir William believed he had good cause to stand by his conjectures, what of the Indics of the

[10] **Rajagriha** *Rajagrha* (Sanskrit) The ancient capital of Magadha, famous for its conversion to Buddhism in the days of the Buddhist kings. It was the royal residence from Bimbisara-raja to Asoka, and the seat of the first Synod or Buddhist Council held 510 BC. The famous Saptaparna cave, in which the Buddha's select circle of arhats were initiated, was in this famous city. **Rajgir** is the current name of the city and a notified area in Nalanda district in the Indian state of Bihar. The city of Rajgir (ancient Rajagriha or Rājagṛha; Pali: Rājagaha) was the first capital of the kingdom of Magadha, a state that would eventually evolve into the Maurya Empire. Its date of origin is unknown, although ceramics dating to about 1000 BC have been found in the city. The epic Mahabharata calls it Girivraja and recounts the story of its king, Jarasandha, and his battle with the Pandava brothers and their allies Krishna. It is also mentioned in Buddhist and Jain scriptures, which give a series of place-names, but without geographical context. The attempt to locate these places is based largely on reference to them and to other locations in the works of Chinese Buddhist pilgrims, particularly Faxian and Xuanzang. It is on the basis of Xuanzang in particular that the site is divided into Old and New Rajgir. The former lies within a valley and is surrounded by low-lying hills. It is defined by an earthen embankment (the Inner Fortification), with which is associated the Outer Fortification, a complex of cyclopean walls that runs (with large breaks) along the crest of the hills. New Rajgir is defined by another, larger, embankment outside the northern entrance of the valley and next to the modern town.

modern era ? Have the Indics taken leave of their senses? Surely such a sloppy conjecture would be reason enough to fail a candidate for the PhD qualifying exam. The Indics should have cringed when they were told that the undecipherable scrap of paper left of the Indika was more credible than the Puranas written in a language with very little ambiguity, but such are the depths to which the Indic has sunk. He is apt to believe the words of a conqueror who has zero accountability to tell the story accurately, and who is himself insisting it is a conjecture, than the words of the Great Rishis of yore, who wrote in the precise language of Sanskrit. There is a palpable sense of frustration when we see that more than 50 years after Independence we still teach the chronology that was erroneously derived from the torn fragments of Ta Indika.

BRITISH COLONIAL INDOLOGY (1780 CE – 2000 CE)

In reality this field of study was dominated by German scholars. Interest in Indology only took shape and concrete direction after the British came to India, with the advent of the discovery of Sanskrit by Sir William Jones in the 1770's. Other names for Indology are Indic studies or Indian studies or South Asian studies. Almost from the beginning , the Puranas attracted attention from European scholars. But instead of trying to understand the Puranas and the context in which they were developed, the Occidental went about casting doubts on the authenticity of the texts, and in fact altering the chronology which they could find in a particular Purana.

The extraordinary level of interest by German scholars in Indic matters is a very interesting narrative in its own right and we need to reflect upon the highlights of this phenomenon. The German speaking people experienced a vast increase in intellectual activity at about the same time that Britain colonized India. We do not understand the specific factors that came into play during this time, other than to remark on the tremendous intellectual ferment that was running concurrently during the French revolution, and the keen interest that Napoleon showed in matters scientific including the contributions of the orient. Clearly the remarks that Sir William made about Sanskrit as well as the high level of interest that he provoked in the Sanskrit language, contributed to the overall sense of excitement. But why was it Germany and not Britain, the center of research on the Oriental contributions. The answer lies in the intense search for nationhood that was under way in Germany during that period. When Sanskrit was discovered, and it dawned on the Germans that the antiquity of Sanskrit was very great, and that Sanskrit and German were somehow related, the Germans suddenly had an answer to the question of their own ethnic and linguistic origins. Sir Henry Maine an influential Anglo Indian scholar and former Vice Chancellor of Calcutta university, who was also on the Viceroys council, pronounced a view that many Englishman shared about the unification of Germany.

"A NATION HAS BEEN BORN OUT OF SANSKRIT"

From the beginning, the great interest that Germany showed in Sanskrit had more to do with their own obsessions and questions regarding their ethnic and linguistic origins. It had very little or at least far less to do with the origin of the ancient Indic, about whom they had considerably less interest. And yet, that does not stop the proponents of the AIT in India, whose knowledge of European history appears to be rudimentary at best, from asserting that AIT is an obsession of nationalistic Hindus. Such is the fate and the perversion of history that conquered nations can aspire to. Different aspects of this fascinating chapter, on the postulation of an Aryan race and its corollaries the Indo European, and Indo German people are

described for instance by various authors Trautmann[11], Rajaram[12] and Arvidsson[13] and very recently by Prodosh Aich[14] . The interesting but curious aspect of this phenomena is that while the concept of the Aryan race has been well nigh discarded by most of the modern generation of the Occidental world, it lingers on in the narrative of Indian History, a relic of the heyday of Europe's dominance on the world scene, when racist theories were abundant to explain this dominance as being a consequence of their heritage as an Aryan people.

In contrast to the Germans and the French, whose interest in matters Indic was catalyzed by their observance of the ubiquitous presence of the Indic civilization in South East Asia, the British had a particular reluctance to study the nature and extent of the Indic civilization. First and foremost amongst their reasons for this neglect was the reluctance to admit that a subject people had any worthwhile civilization to speak of, let alone one that was of far greater antiquity than their own. Britain was the last of the 3 major powers in Europe to have a chair in Sanskrit, and it was almost 50 years after the death of Sir William that England got around to establishing a chair at Oxford, the famous Boden chair.

THE PERNICIOUS EFFECTS OF A FALSE HISTORY

One of the criticisms leveled at the new breed of Indian historians who wish to uncover the authentic history of India after the morass of inconsistencies to which it has sunk, is that they are motivated by political considerations and the further charge is made that they are 'nationalistic'. While I fail to see any violation of ethics in being a nationalist, this is to us a perplexing charge to make, as it is apparent that political motivations have been always dominant in the pursuit of Indological studies during the colonial era, right from the outset since the time of Sir William Jones, when he discovered the existence of Sanskrit. One such political motivation was the need for the European to define his identity outside the framework of Semitic traditions which dominated the religious life of Europe. The notion that the North European Viking owed much of his civilization to the Mediterranean Semite was not palatable to most of the elite among the countries of Northern lands of Europe for reasons which we do not have the time to go into now. So, the discovery of Sanskrit was accompanied by a big sigh of relief that the languages of Europe did not after all derive from Hebrew but from an ancestor language which was initially assumed to be Sanskrit. In the immediate aftermath of the discovery of Sanskrit by Sir William Jones, there was a great gush of admiration and worship of the sublime nature of the Sanskrit texts such as Kalidasa's Sakuntala. But as the European realized that the present day practitioners of Sanskrit were not blonde and blue-eyed (remember ideas of racial superiority were dominant in 18th century Europe despite the advent of the enlightenment and the renaissance) this was found to be equally unpalatable.

The European Indologist therefore came upon the ingenious explanation that the Sanskrit culture of the subcontinent was not native to the subcontinent but was impregnated by a small band of nomadic Viking like marauders who then proceeded to transform themselves within the short space of 200 years into the

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[11]**Trautmann, Thomas**, *"Aryans and British India",* 1997, University of California press

[12] **Rajaram, Navaratna** "*The Politics of History,* Voice of India, 1995

[13] **Stefan Arvidsson** 2006:38 *Aryan Idols*

[14] **Prodosh Aich** *Lies with Long Legs,* 2006, Samskrti, New Delhi

intellectual class of India[15]. This hypothesis (because that is what it was) had of course no basis in fact, but it served the purpose and killed several birds with one stone. It denied India the autochthonous legacy of the dominant culture of the subcontinent, and helped create a schism in the Indian body politic, and further implied that the native Indic was incapable of original thought and certainly was not capable of producing a language like Sanskrit. It filled the obsessive need during those decades that the European had for an ancestor that was not Semitic in origin. Lo and behold the ancestor did not come from India but from a long lost Shangri-La of whom there were no survivors (so that their hypothesis could never be contradicted). Thus was born the mythical Aryan, whose only qualification was that he should hail from a land that was anywhere but India, preferably from a region not very densely inhabited or conscious of their antiquity. Further it gave the excuse for the British to claim that they were indeed the later day version of the Aryans destined to lord it over lesser, more unfortunate people by reason of the fact that they were Aryans. See for instance (Trautmann (1997) or Chakrabarti (1997)).

In short, the study of India, during the colonial era has always been accompanied by a healthy dose of imperialist dogma and by disdain for a people who they felt could so easily be vanquished in battle by handful of Englishmen. In my view, these attitudes and presuppositions of the Occident are deeply entrenched in the psyche of the Occidental, fortified as they are by text books which retain the caricaturized view of the Indic that we elaborate later in this essay. This is in addition to the normal human tendency to exhibit a degree of the 'Not Invented Here' syndrome or the propensity to devalue the acquisition of knowledge by people and civilizations other than their own. This is a train of thought that needs to be explored further, but we do not wish to be sidetracked from the main topic. We hasten to add that the fundamental scholarly impulse and intellectual curiosity that drives most scholars still motivates a substantial section of the Indologists, regardless of nationality, despite much pressure from European academia to toe the line and not to stray from the conventional wisdom. But this stream of objective scholars died out pretty soon after and became almost extinct in the nineteenth century, and in general, with a few exceptions amongst the French, the European Indologists toed the party line that Indic contributions were shallow and insubstantial and were a derivative of the work done by the Greeks.

In fact the British presence in India was steadily increasing long before the Battle of Plassey in 1757 CE, but so great was the insularity of the colonial overlord that it took almost three hundred years for a relatively well educated scholar like Sir William Jones to show up in India after Vasco da Gama landed of the coast of Goa in 1492 CE, and notice the similarities between Sanskrit and the European languages. Prodosh Aich has done extensive research into primary sources and has come to the conclusion that the vaunted linguistic scholarship of Sir William was to put it mildly much exaggerated. We shall examine the background of Sir William especially his early years to see wherein lay the truth.

The discovery of Sanskrit by Sir William and the coming of the British had a terminally fatal effect on the conduct of scientific studies in India. It cut off the Indic from his own native source of traditional learning and replaced it with the traditions of a land far away with which he had no physical contact, and could not relate; with the result that literacy fell to 6% at the turn of the 20th century. Education was tightly controlled by the government and all support to schools that did not teach English was summarily stopped, except in states that were ruled by a local Maharajah such as Travancore Cochin, Baroda and Mysore. India was turned into a vast Gulag where no ideas other than those of the British were allowed to penetrate and the Indian was effectively barred from traveling to foreign lands, except on a one way trip to a distant land as indentured labor, lest they return with the subversive notions of freedom and democracy which as

[15] I remain aghast at the sheer audacity of this claim, which remains a conjecture, a conjecture that has survived over 20 years despite the absence of any tangible archaeological or other proof, particularly so , when the Indic regard the development of the whole edifice of Sanskritic culture to be the single most important identifying feature of his civilization

Churchill remarked on more than one occasion were not applicable to the subject populations of their Colonies. So great was the travel restriction that the Indic internalized this consequence of the rule of the Colonial Overlord, to be a characteristic of the assumed native propensity to aversion of adventure and exploration. There was no money allocated for research and no encouragement of savants, who had little opportunity to pursue further research. So the steady supply of Indic scientists which lasted till about 1780 CE finally died out and Indic science was almost extinguished from the land.

This is not to say that there have been no benefits accrued from the change in the medium of instruction to English. Indic youngsters were placed in an advantageous situation when it came to getting admission to graduate studies in North America, in part due to the fortuitous circumstance, that a substantial part of the new world now spoke English . This coupled with the investment in higher education made by Jawaharlal Nehru India's first Prime Minister catapulted India into the leadership ranks of countries who were players in the new Information Technology. But the negatives remain. The vast majority of the Indian population is not a participant in this new bounty, because they do not have the access to the expensive schools that purvey access to such an education.

The most telling impact of the newly coined endeavor called philology , that was the result of this unwanted gush of attention, engendered ever since the discovery of Sanskrit, was the manner in which the Indic was viewed by the rest of the world and even more importantly the internalization of the British and European view of India by the average literate English educated Indic. Till then the Indic was widely respected throughout the world and his geographical origin was synonymous with scholarship. Today, it is commonplace in India to deride somebody who expresses pride in his tradition and his civilization as being jingoistic. The Colonial overlord went to extraordinary lengths to undermine the Civilizational commonalities amongst the people of India by various and diverse means. Anything that had a negative impact was played to the hilt. The antiquity of Indian history was systematically whittled away and the new dates had to conform to the notion that India did not contribute anything of value to civilization and that all she knew in the area of science and mathematics, was learned from the Greeks. The Indian was uniformly characterized as a shiftless indolent individual with very few redeeming qualities.

So great was the change and so lasting in its effect that today vast numbers of Indian youth have almost the same opinion of India and Indic traditions that the Colonial overlords had, of India in the eighteenth and nineteenth century. There has been a massive change in the psyche of the Indic, much of it for the worse, a fact that was brought out in vivid portrayals by V S Naipaul when he coined the phrase 'the wounded civilization' in his references to the subcontinent.

Examples of the internalization of the European views of India abound in India today. Even eminent Indian historians like RC Majumdar have expressed some of these views in writing without substantiating how they arrived at such conclusions. We give below a sample. It is ironic that these viewpoints are usually expressed by Indics rather than non Indics**.**

The general British view of the Indic during the Colonial Era

The Caricaturization of the Indic

There is a strong undercurrent in the Occident that it Is the religious beliefs of the Indic that are the root cause of his misfortunes.

The Indic is inherently incapable of adventurous behavior and will not venture beyond the confines of the Indian subcontinent (Kaalapaani syndrome)

The Indic is incapable of original, rational and creative ideas. The Indic is incapable of independent thinking and is unquestioning in his adherence to authoritarian diktats such as those in the Vedic texts and is only capable of rote learning (presuming it is conceded that the Indic is capable of learning at all.)
The caste system is an artifact of the Indic religious belief system, and that the Indic is inherently opposed to egalitarian ideas and is wedded to the racial and ethnic stratification of his own society.
The Indic is especially unique and egregious in the manner in which he exploits his fellow Indics
The Indic is fundamentally not tuned to making progress and advancing in the modern world, and is lost in an ancient mind set
Everything good and worthwhile in the Indian subcontinent has been imported by the invaders, and the only indigenous characteristics are those like caste that are inherent to the Indic civilization.
The Indic is fatalistic and will not make an effort to change his destiny which is written in stone the moment he is born
The Indic is lazy and indolent
The Indic has no sense of history and is even poorer at keeping records of his historical past
As a consequence of the above the Indic is socially backward, possibly morally corrupt and perennially hence dependent upon Westernization to reform the current problems in Indian society.

From such a viewpoint it was indeed a short step to assume as Karl Marx did, that the Indic was destined to be ruled by others. The germ of such a vast change in psyche was the goal of Thomas Babington Macaulay and he would have been rather pleased to see the consequences of his minute on education where he proposed changing the medium of instruction to English in the 1830's in order to produce a class of Brown Englishman who would occupy positions intermediate between those of the Colonial overlords and the unwashed masses of the subcontinent. In the same vein, HH Wilson, the first occupant of the Boden Chair in Sanskrit, wrote as follows,

"From the survey which has been submitted to you, you will perceive that the practical religion of the Hindus is by no means a concentrated and compact system, but a heterogeneous compound made up of various and not infrequently incompatible ingredients, and that to a few ancient fragments it has made large and unauthorized additions, most of which are of an exceedingly mischievous and disgraceful nature. It is, however, of little avail yet to attempt to undeceive the multitude; their superstition is based upon ignorance, and until the foundation is taken away, the superstructure, however crazy and rotten, will hold together."

Power over a vast area like India does strange things to people, one of which is the loss of 'common sense' , not to mention the loss of humility, and one can see the process of creating the mythological Indian has already begun as early as 1833, the process of remaking the Indic mindset had commenced in earnest. There is an immense irony in this state of affairs and that is that India is well on its way to becoming the largest English speaking nation in the planet. If present trends continue the number of English speaking people residing in India will exceed that of the Unites States within 20 years[16]. The implications are enormous. For instance, India will become the largest producer of English books in the planet, a state of affairs that may already be true because of the huge market of South and South East Asia.

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[16] I mention this important artifact not in glee or in adulation of Lord Macaulay, nor even in alarm, but merely to reflect on the consequences. Our preference would have been the gradual introduction of English and certainly not as a mandatory requirement, which resulted as we shall see shortly in dire consequences

CONCLUSION

It is obviously not our contention that the Greek synchronism by itself was responsible for the terrible shape the Indic found himself in, at the start of Independence, but there is no question that the erroneous conclusions that Sir William made while he was in search of an external synchronism, played a major role in the subsequent transformation of the Indic from a self confident individual to a mass of contradictions. In particular he could not bring himself to admit that the genealogical tables in the Puranas, had the sanction of millennia of tradition. From such a diagnosis certain remedies suggest themselves.

One such remedy is to develop a new set of curricula along with a University for training the future leaders of Bhaarat. The curriculum should be a blend of the traditional Veda Patashala and other subjects such as Latin and Greek with sufficient emphasis on Linguistics. Such an individual will be equipped with a Box of tools or a tool kit, albeit one that encompasses a sophisticated ensemble of subjects, epistemologies and technologies to tackle the problems of society. Such an individual would feel equally at home whether she was chanting the Veda, or confronting world leaders equipped with a formidable array of Epistemes. Unless the Indics are proactive, there is a very real danger that the Vedic episteme will wither away as is happening now and we will read about our past in illustrated coffee table books whose only knowledge of the wellsprings of the Indic civilization is restricted to Cows, Curry and Caste. But again I wish to caution the reader that the main motivation for such a Vishva Vidyalaya is not merely to preserve the superficial accoutrements of Vedic knowledge such as chanting, but to apply the episteme to find solutions to a wide variety of societal problems

While this may take a certain period of time, it is essential to set the stage for a new breed of Indic leadership that adheres to a minimum set of universally accepted Core Values (see appendix A for an example). We are emphatic that it will take a single minded individual like Kautilya to make such a reality happen but that should not daunt the Indic from such an endeavor. The alternative to the creation of such a leadership will eventuate in the slow decay of the Indic civilization until it only resides in Museums and illustrated coffee table books and will encourage the Occidental Indologist to enter the fray once again with the same disastrous consequences that have brought us to such a precarious state today. The objective is not to prevent others from studying the Indic civilization but the Indic should never again be in a situation where the Occidental or any individual with scant knowledge of the civilizational ethos becomes the main interpreter of his past.

We conclude, with a call to action and an exhortation reminiscent of a recent American President.

"***Let it resound in the distant regions of this planet, whether there are those that wish us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival of the cherished values and traditions of the Hindu***

We stand on the shoulders of Giants, is a statement attributed to Isaac Newton. It is a practice among some who profess the Dhaarmic traditions, at the end of a study session, to invoke the name and recall the lives of these giants. Yajnavalkya was a veritable Giant among Giants. His works would need a lifetime of study. Here, we invoke the great Sage Yajnavalkya to grace our study.

SAGE YAJNAVALKYA (याज्ञवल्क्य)

Sage (याज्ञवल्क्य) of Mithila advanced a 95-year cycle to synchronize the motions of the sun and the moon. He is also credited with the authorship of the Shatapatha Brahmana, in which the references to the motions of the sun and the moon are found. A date of 3200 BC is sometimes suggested by the astronomical evidence within the Shatapatha Brahmana, while some Western scholars dispute not only the chronology but also his historicity. Mithila was a kingdom in ancient India. **Yajnavalkya** is also a major figure in the Upanishads. His deep philosophical teachings in the Brhadaranyaka, बृहदारण्यक उपनिषद् (Brihat – Aranyaka) Upanishad (The Great Forest Upanishad), and the apophatic teaching of 'neti neti' etc. is found to be startlingly similar to the Buddhist Anatta doctrine and to modern science.

Yajnavalkya married two women. One was Maitreyi and the other Katyayani. Of the two, Maitreyi was a Brahmavadini (one who is interested in the knowledge of Brahman and more inclined towards the pursuit of higher knowledge). When Yajnavalkya wished to divide his property between the two wives before starting for the fourth Ashrama of his life (sanyasa), Maitreyi asked whether she could become immortal through wealth. Yajnavalkya replied that there was no hope of immortality through wealth and that she would only become one among the many who were well-to-do on earth. On hearing this, Maitreyi requested Yajnavalkya to teach her what he regarded as the higher knowledge. Then Yajnavalkya elaborately described to her the sole greatness of the Absolute Self, the nature of Its existence, the way of attaining infinite knowledge and immortality, etc. This immortal conversation between Yajnavalkya and Maitreyi is recorded in the Brhadaranyaka Upanishad.

"All things are dear, not for their sake, but for the sake of the Self. This Self alone exists everywhere. It cannot be understood or known, for It alone is the One that Understands and Knows. Its nature cannot be said to be positively as such. It is realized through endless denials as 'not this, not this'. The Self is self-luminous, indestructible, and unthinkable".

The central theme of the discourse is the nature of Brahman in the Vedantic (and subsequently Yogic) forms of Hinduism. Brahman is the signifying name given to the concept of the unchanging, infinite, immanent and transcendent reality that is the Divine Ground of all being in this universe. Sanyasa symbolizes the conception of the mystic life in Hinduism where a person is now integrated into the spiritual world after wholly giving up material life. Thus, it is the consensus that the Wisdom of Yajnavalkya is revealed to a greater extent in the Brhadaranyaka Upanishad where he imparts his teachings to his wife Maitreyi and King Janaka.

He also participates in a competition arranged by King Janaka to select the great Brahma Jnani (one who knows Brahman) and wins after defeating several learned scholars and sages. This forms a beautiful chapter filled with lot of philosophical and mystical question-answers in the Brhadaranyaka Upanishad. In the end, Yajnavalkya took Vidvat Sanyasa (renunciation after the attainment of the knowledge of Brahman) and retired to the forest. The Brhadaranyaka is the prime Upanishad among the many Upanishads written in ancient India, known very widely for its profound philosophical statements. In Ancient India, Janaka was the King of the Mithila Kingdom.

Yajnavalkya was one of the greatest sages ever known. His precepts as contained in the Upanishads (The Brhadaranyaka Upanishad) stand foremost as the crest-jewel of the highest teachings on knowledge of Brahman. His knowledge of the skies and the periodicities of the planets was far ahead of his time. It is

possible that reading his works may give us clues as to the identity of the person who conceptualized the Sunya.

Appendix A

THE CORE VALUES

Each set of core values, while containing many that are regarded as universal should also contain, those that are specially suited to the Gunas of the individual, the point being that each individual should customize them according to his strengths and weaknesses. These are placed here merely for illustrative purposes

1. Integrity (1) Sattwa, Suddhi. A hankering for the truth is essential in this kind of endeavor (or any field of endeavor). Truth is conceptualized in many ways. What is the real truth? What is the ultimate truth? What is metaphysical truth or, what lies beyond? In seeking answers to all these questions, what is stressed upon is that one should be true to oneself, not just when interacting with another outside the Self.

The study of History (or any other endeavor) must be accompanied by a hankering for the truth. Such a narrative must have few if any inconsistencies and none which are major.

2. Celebration of Diversity (ability to synthesize opposing viewpoints, inability to do so is a sign of weakness and a sign of Avidya where one falls prey to Ahankara). ***"Ekam sat Vipraa, bahudha vadanti."*** **"Truth is one, the wise call It by various names."**

For many if not the vast majority, diversity signifies primarily if not exclusively diversity of ethnicities or races. But such a viewpoint ignores the very real diversity that exists in differing ideologies, opinions, experiences regardless of ethnic or class diversity. We maintain that the real test of being completely at home in a diverse environment, lies in synthesizing diverse viewpoints , while not necessarily agreeing with them.

Celebration of Diversity or at least the recognition of such diversity and its enthusiastic acceptance must remain a fundamental obligation of all nation states and the responsibility of all the individual citizens of a nation state and not just those of its citizens who are deemed to belong to a majority. Those

who view themselves as a minority have to bear such an obligation in equal measure and cannot shirk such a responsibility with a plea that they are a minority and hence do not have to shoulder the same responsibilities as the rest of the populace. At the same time celebration of diversity does not mean that one should tolerate the intolerant .

3. Courage(dhairya, dhiratva) to think outside the box and adopt new paradigms (Viswakarma), to admit mistakes, show remorse and apologize where applicable and move on to persevere in the face of great odds and to fight against evil (Thithiksha). This also includes a reverence for the traditions of our ancient civilization and the courage to defend such traditions against tyranny and terrorism. We should be explicit in stating in a fashion reminiscent of an American President,

"***Let it resound in the distant regions of this planet, whether there are those that wish us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival of the cherished values and traditions of the Hindu***

4. Detachment or Vairagya; when faced with the consequences of one's action, Hinduism asks the individual to stand aside and become a witness *(sAkshI bhAva)*. Rather than respond with extreme excitement or deep depression, the Dharma teaches the individual to ponder the consequences without intervention, with a certain detachment. Whether in victory and failure, one must reflect, understand, and inquire. The nature of our thoughts influences our approach to life and helps us motivate ourself without external aids. Vairagya is a core value which is perhaps emphasized to a greater degree than it is in the Occident

5. Viveka, to discriminate between what is good and what needs to be discarded. To preserve enduring traditions and values and discard those which are no longer relevant using Viveka

6. Compassion for those who need help and who cannot help themselves and those who are disadvantaged in society and who need a helping hand. The value of giving, lies not merely in the fact that we may of help, but also because recognizing the divinity in others, accelerates our quest to know our Real Self.

7. Reverence for all life forms in particular human life is a central core value. The taking of a human life is a grave matter and is permitted to societies (and nations) only under conditions of extreme provocation, such as self defense. To wage war to reclaim lost territory or to avenge past wrongs becomes highly problematic under the prevailing charter of internationally acceptable behavior. It is all the more imperative that when one is forced into war that the fight be fought with valor ,courage and

single minded determination to win, since the alternative could be very costly, as India has learned from past experience.

8. Tolerance for Ambiguity. Contrary to Einstein, the world and the events that take place in this world are not deterministic. One can only describe certain phenomena in a probabilistic paradigm. The certainty in ones belief system may be a luxury only Prophets can afford. For, the rest of us we have to rest content with a degree of belief and tolerate the inherent ambiguities of many facets of life

9. Respect for the individual and his/her individuality. We thank Ishwara for blessing the human species with the gift of diversity and we believe in dealing with each individual based on his/her actions and behavior and not on the basis of their status or class or Varna in society

10. It is our belief that a study of history in general and the history of the Indic civilization in particular has lessons to teach us. We make no apology therefore for our emphasis on history in our studies, and our quest to unravel an account of Indic history that is accurate. It behooves us therefore to study history in order to cull those actions, policies, principles and values that have stood the test of time ,while at the same time learning from those instances deemed generally to be failures. In short the purpose is not so much to dwell on the 'glories' of the past but to learn and continue to be inspired so as to aspire to reach even greater heights.

11. Reverence for Knowledge, both Para and Apara Vidya and a determination (Thithiksha) to pursue the studies of the ancient knowledge in Samskrtam. The manuscript wealth of India exceeds over 5 million; about a million of these have been catalogued. These staggering numbers indicate that there is much that we are not cognizant of when it comes to the knowledge of the ancients.

12. It is our strong belief bolstered by extensive studies of our ancient scriptures, and vetted by the stringent requirements of Logic, that the single greatest gift that the Sanaatana Dharma bestows upon us is the freedom to be our Self and the freedom to exercise choices (Free will). Freedom however is accompanied by responsibilities, the responsibility to 'Know thyself' and to be accountable for our actions .

Appendix B

PROPOSED SKELETON OR SCAFFOLDING OF INDIAN -CHRONOLOGY KEY DATES [17]

LEGEND	INDIVIDUAL OR DETAILED DESCRIPTION	DATE
GEOLOGIC EVENT	END OF GLACIATION	10,000 BCE
GEOLOGIC EVENT. WE ARE IN THE WARMING HALF CYCLE BETWEEN GLACIAL ERAS	MELTING OF GLACIERS. THERE ARE BELIEVED TO BE VARIOUS CYCLES, SHORTEST BEING 40,000 YEARS	
GEOLOGICAL EVENT	FORMATION OF RIVER VALLEY CIVILIZATIONS	8000 BCE
ERA. THE BEGINNING OF RECORDED HISTORY IN ORAL TRADITIONS. (SRAUTIC PARAMPARA)	THE VEDIC ERA. THE TEN MANDALAS OF THE RIG WERE COMPOSED OVER A PERIOD OF 500 YEARS	7000 TO 4000 BCE
ERA SARASVATI SINDHU CIVILIZATION	MEHRGARH CULTURE, EARLY PHASE	7000 BCE
WAR	DASARAJNA WAR, THE BATTLE OF THE TEN KINGS	7000 BCE
DYNASTY	THE IKSHVAKUS AND THE RAMAYANA	6000 BCE
ERA , PARADIGM SHIFT, A PHENOMENAL EFFLORESCENCE OF KNOWLEDGE, THE VEDIC EPISTEME	BRAHMANA ERA, BEGINNING OF	5000 BCE
ERA	PURANIC ERA	5000 BCE – 3000 BCE
BIRTH	VEDA VYAASA	3200~3300 BCE
OBSERVATION VERNAL EQUINOX IN ROHINI	OBSERVATION OF NAKSHATRA IN WHICH THE VERNAL EQUINOX OCCURS	~3100 BCE
WAR	THE GREAT BHARATA WAR	NOV 22, 3067 BCE (3102 +-35 BCE – ERROR CAUSED BY CHANGES IN JULIAN CALENDAR)
PARADIGM SHIFT TO LIKHIT PARAMPARA	ERA OF THE SULVA SUTRAS. SUTRAS OF THE CORD, DEVELOPMENT OF GEOMETRY, TRIGONOMETRY	4000 ~2000 BCE
BIRTH	APASTAMBHA	~3000 BCE
BIRTH	BAUDHAYANA	~3200 BCE

[17] We include this table to remind ourselves of the vast history that awaits our research, and which the Occidental usually dismisses within a few pages, less space than he would allocate to the Moghal Empire which lasted less than 2 centuries

ERA	KALI YUGA	3102 BCE
DEATH	SRI KRISHNA NIRVANA	3102 CE
WRITINGS , SCRIPTS HAD COALESCED INTO CODIFIED SYMBOLS	PINGALA	2900 BCE
WRITINGS	PANINI'S ASHTADHYAYI, CODIFICATION OF VYAKARANA AND OTHER VEDANGAS	2900 BCE
PARADIGM SHIFT	USE OF DECIMAL PLACE VALUE SYSTEM (PANINI, PINGALA). CATALYZED INDIC CONTRIBUTIONS TO ALGEBRA, NUMBER THEORY, INFINITE SERIES, SPHERICAL TRIGONOMETRY	2900 BCE
ERA SARASVATI SINDHU CIVILIZATION	MATURE PHASE	3000 BCE – 1700 BCE
DYNASTY (MAGADHA)	BRHIHADRATHA DYNASTY (22 KINGS, 1006 YEARS)	3138 BCE-2132 BCE
BIRTH	ARYABHATA	2765 BCE ,337 YUGABDA
WRITINGS	YAJNAVALKYA, BRIHAT-ARANYAKA UPANISHAD, SATPATHA BRAHMANA	~3000 BCE ASTRONOMICAL EVIDENCE
WRITINGS	ARYABHATA WROTE THE ARYABHATIYUM WHEN HE WAS 23 YEARS OLD	2742 BCE
DYNASTY	PRADHYOTA DYNASTY (5 KINGS, 138 YEARS)	2132 TO 1994 BCE
DYNASTY	SISUNAGA DYNASTY (10 KINGS ,360 YEARS)	1994-1634 BCE
LIFESPAN	GAUTAMA BUDDHA	1887-1807 BCE PURANIC AND ASTRONOMICAL EVIDENCE
BIRTH	MAHAVEERA	1862 BCE
DYNASTY	NANDA DYNASTY (MAHAPADMANANDA AND HIS SONS)	1634 – 1534 BCE
CORONATION	CHANDRAGUPTA MAURYA	1534 BCE -1500 BCE
CORONATION	ASOKA MAURYA	1472 BCE
DYNASTY	MAURYA (12 KINGS ,316 YEARS	1534-1218 BCE
DYNASTY	KUSHAN EMPIRE	1298 BCE
CORONATION	ASHOKA GONANDA	1448 BCE
CORONATION	KANISHKA	1298 BCE
DYNASTY	SUNGA DYNASTY (10 KINGS, 300 YEARS)	1218 – 918 BCE
WRITINGS	PATANJALI'S MAHABHASHYA	1218 BCE
WRITINGS	NAGARJUNA	1294 BCE

REIGN	KANISHKA	1298-1237 BCE
WRITINGS	KALIDASA I	1158 BCE
DYNASTY	KANVA DYNASTY (4 KINGS,85 YEARS)	918-833 BCE
ERA	ANDHRA SATAVAHANA (32 KINGS , 506 YEARS)	833 BCE -327 BCE
BIRTH	KUMARILA BHATTA (MIMAMSA)	557 BCE
ERA	SAKANRIPA KALA (ERA OF CYRUS THE GREAT OF PERSIA	550 BCE
BIRTH	ADI SANKARACHARYA (HAS AN AUDIENCE WITH HALA SATAVAHANA)	509 BCE-477 BCE
HARSHA VIKRAMADITYA		
CORONATION	ALEXANDER OF MACEDONIA	336 BCE
CORONATION	CHANDRAGUPTA OF GUPTA DYNASTY	327 BCE
WAR	ALEXANDER INITIATES AN INCONCLUSIVE BATTLE WITH PURUSHOTTAM, REGIONAL KSHATRAP IN THE PUNJAB AND IS FORCED TO RETREAT SHORT OF HIS GOAL OF VANQUISHING THE GREAT EMPIRE OF INDIA	326 BCE
DYNASTY	IMPERIAL GUPTA DYNASTY (7 KINGS, 245 YEARS)	327 BCE-82 BCE
CORONATION	CHANDRAGUPTA	327 BCE
CORONATION	SAMUDRAGUPTA	320 BCE
WRITINGS	VARAHAMIHIRA PANCHA SIDDHANTA	123 BCE
REIGN	VIKRAMADITYA	102 BCE TO 78 BCE
ERA	VIKRAMA SAKA NAMED AFTER VIKRAMADITYA	57 BCE
WRITINGS	KALIDASA II,AUTHOR OF RAGHUVAMSA ,JYOTIRVIDABHARANA	57 BCE
BIRTH	BRAHMAGUPTA	30 BCE
ERA	SALIVAHANA CALENDAR(PUNWAR DYNASTY)	78 CE
WRITINGS	BHASKARA II,AKA BHASKARACHARYA SIDDHANTA SIROMANI	486 CE
DYNASTY	PUNWAR DYNASTY (23 KINGS,1111 YEARS)	82 BCE-1193 CE
ERA	CHRISTIAN ERA	0 (YUGABDA 3102)
ERA	SALIVAHANA (SAKA CALENDAR)	78 CE

WRITINGS	HUEN-TSANG	625 CE
WRITINGS	KALIDASA III (LIVED IN BHOJA'S TIME	638 CE
DYNASTY	PALA EMPIRE	750-1174 CE
CORONATION	BHOJA RAJA'S CORONATION	648 CE
CORONATION	SRIHARSHA SAILADITYA	648 CE
DYNASTY	CHOLA EMPIRE	848 CE – 1279 CE
BEGINNING OF ISLAMIC ERA	PRITHVIRAJ CHAMAHANA THE LAST MAJOR INDIC DYNASTY IN NORTH INDIA	1192 CE
ERA	DELHI SULTANATE	1192 CE – 1526 CE
ERA	THE HOYSALAS	1040 CE–1346 CE
RECONQUISTA BEGINS AND THE FALL OF TOLEDO	TOLEDO, THE GREAT MUSLIM CENTER OF LEARNING FALLS INTO CHRISTIAN HANDS	1085 CE
ERA	THE KAKATIYAS	1083 CE–1323 CE
INDIA'S FIRST MODERN HISTORIAN	KALHANA (KASHMIRI HISTORIAN)	1,148 CE
ERA	BAHMANI CONFEDERATION	1390 CE -1596 CE
ERA	VIJAYANAGAR EMPIRE	1339 CE -1625 CE
ERA	THE MUGHAL EMPIRE	1526 CE – 1757 CE
DYNASTY	THE MARATHA CONFEDERACY	1674 CE – 1818 CE
DYNASTY	THE SIKH CONFEDERACY	1716 CE – 1849 CE
DYNASTY	THE BRITISH EMPIRE, THE BRITISH ROYALTY WERE MOSTLY OF GERMAN ANCESTRY	1757 CE – 1947 CE
ERA	THE MODERN REPUBLIC	1950 CE

Appendix C

SELECT DYNASTIES WHO RULED INDIA

There is no attempt at completeness here and this list or lists are not exhaustive by any means. But the dynastic lists available to us are far more complete, than our English Language text books would have you believe. So when Indian History Books written by Englishmen, studiously avoid mentioning dynastic lists, methinks they have a reason and that being the need to indulge in and foster the illusion that the Indic had no sense of history. Our response is what is the gold standard for the respective eras we are talking about? How many accurate Dynastic lists do we have in the world going back to 3000 BCE and earlier?

DESCENDANTS OF THE KURU PANDAVAS (FROM 3067– 1634BCE)

YUDHISTIRA	PARIKSHIT
JANAMEJAYA	SATANEEKA
ASHWAMEDADATA	ADHSEEMA KRISHNA
NICHAKNU	USHNA
CHITRA RATHA	SUCHIRATA
KRUSHNIMANTA	SUSHENA
SUNEETHA	NRUPEGAKSHU
SUKHIBALA	PARIPLAVA
SUMAYA	MEDHAVI
RIPUNJAYA	URVA
TIGMA	BRUHADRADHA
KASUDANA	SARANIKA II
UDAYANA	KIHINARA
DANDAPANI	NIVAMITRA
KSHEMAKA	

TABLE FROM DATING IN INDIAN ARCHAEOLOGY

Problems and Perspectives, Bharateeya Itihaasa Sankalan Samiti, T P Verma Ed.

Chart I : INDUS - SARASWATI CIVILIZATION : STAGES OF DEVELOPEMENT (4000 B.C. - 1500 B.C.)

PERIOD	APPROXIMATE TIME BRACKET	REGION AND CULTURES					
		PUNJAB	SINDH	RAJASTHAN	HARYANA	GUJARAT	BALUCHISTAN
LATE PERIOD	1500 B.C. To 1900 B.C.	Cemetery - H	Jhukar	Kudwala Lurewala Gamanwala Siddhuwala Shahiwala	Mitathal - I I B Bhagwanpura - I B - Sanghol - I	Dholavira - V I Kuntasi - I.I Surkotada - I C Rojdi Lothal B	Mehargarh -V I I I Sibri
MATURE PERIOD	1900 B.C. To 2600 B.C.	Harappa - I I I C B A	Mohenjodaro (Upper Levels) Balakot - I I	Kalibangan - I I Ganeshwar - I I	Banawali - I I Kunal I C	Dholavira - I V Kuntasi - I Surkotada I A - I B Padri I I Rojdi Lothal A	Nausharo - I I
TRANSITION PERIOD	2600 B.C. To 2800 B.C.	Harappa - I I	Mohenjodaro (Intermediate Levels) Balakot - I I (Lower Levels)	Kalibangan (I - I I Overlap)	Banawali - I C Kunal I B (Upper Level)	Dholavira - I I I Surkotada - I A (Lower Levels)	Nausharo - I I - I C
EARLY PERIOD	2800 B.C. To 3500 B.C.	Kot Diji - I Harappa-I	Kot Diji - I Mohenjodaro (Lower Levels) (Pre-Defence)	Kot Diji - I Kalibangan - I Ganeshwar - I Sothi Culture	Kunal I B Kot Diji Banawali I A - I B	Dholavira - I - I I Padri - I	Mehargarh - V - VII Nausharo I A & B
FORMATIVE PERIOD	3500 B.C. To 4000 + B.C.	Pre-Harappa - I " Ravi Culture " (Pre -Kot Diji) Level Jalilpur - I	Amri Culture Miri Kalat - I I Bala Kot - I	Hakra Culture Lathwala - I Bhostanwala Ambrawali Chikrala	Kunal Culture Kunal - I A	Padri I Loteshwar	Mehargarh - I V - V

DYNASTIC LISTS OF THE MAGADHA EMPIRES

DYNASTY	NUMBER OF KINGS	PERIOD	TOTAL NUMBER OF YEARS RULED	CUMULATIVE TOTAL
BRHADRATHA	22	3136 TO 2132 BCE	1006	
PRADHYOTA	5	2132 TO 1994 BCE	138	1144
SISUNAGA	10	1994 TO 1634 BCE	360	1504
NANDA	9	1634 TO 1534 BCE	100	1604
MAURYA	12	1534 TO 1218 BCE	316	1920
SUNGA	10	1218 TO 918 BCE	300	2220
KUNWA	4	918 TO 833 BCE	85	2305
ANDHRA SATAVAHANA	33	833 TO 327 BCE	506	2811
IMPERIAL GUPTA	77	327 TO 82 BCE	245	3055
PUNWAR OR PRAMARA	24	82 BCE TO 1193 CE	1275	4330
TOTALS	206	3136 BCE TO 1193 CE	4330	

BRIHADRATHA DYNASTY

SERIAL NO.	NAME OF KING	REGNAL PERIOD	BEGINS KALI ERA KE OR YUGABDA	BEGINS BCE
1	MARJARI	58	36 BEFORE KE	3138
2	SRUTASRAVA	64	22	3080
3	APRATIPA OR AYUTAYU	36	86	3016
4	NIRAMITRA	40	122	2980
5	SUKRUTHA OR SUKSHATRA	58	162	2940
6	BRIHATKARMA	23	220	2882
7	SYENAJIT	50	243	2859
8	SRUTANJAYA	40	293	2809
9	MAHABALA OR VIBHAU	35	333	2769
10	SUCHI	58	368	2734
11	KSHEMYA	28	426	2676
12	ANUVRATA OR SUVRATA	64	454	2648
13	DHARMANETRA OR SUNETRA	35	518	2584
14	NIRVRITI	58	553	2549
15	SUVRATA	38	611	2491
16	DHRUDASENA OR MAHASENA	58	649	2453
17	SUMATI OR MAHANETRA	33	707	2395
18	SUCHALA OR SUBALA	22	740	2362
19	SUNETRA	40	762	2340
20	SATYAJIT	83	802	2300
21	VEERAJIT OR VIISWAJIT	35	885	2217
22	RIPUNJAYA	50	920	2182

	TOTAL	1006	-36 TO 970 KY	3138-2132 BCE

THE PRADYOTA DYNASTY

SERIAL NO.	NAME OF KING	REGNAL PERIOD	BEGINS KALI ERA KE OR YUGABDA	BEGINS BCE
23	PRADYOTA OR BALAKA	23	970	2132
24	PALAAKA OR PAALAKA	24	993	2109
25	VISAKHAYUPA	50	1017	2085
26	JAMAKA OR SURYAKA	21	1067	2035
27	NANIVARDHANA	20	1088	2014
	TOTAL	138	970-1108	2132-1994

THE SISUNAGA DYNASTY

SERIAL NO.	NAME OF KING	REGNAL PERIOD,YEARS	BEGINS KALI ERA KE OR YUGABDA	BEGINS BCE
28	SISUNAGA	40	1108	1994
29	KAKAVARMA	36	1148	1954
30	KSHEMADHARMA OR KSHEMAVARMA	26	1184	1918
31	KSHEMAJIT	40	1210	1892
32	VIDHISARTA OR BIMBISARA	38	1250	1852
33	AJATASATRU	27	1288	1814
34	DARSAKA OR VAMSAKA	35	1315	1787
35	UDAYANA OR UDASINA	33	1350	1752
36	NANDIVARDHANA OR KAKAVARDHANA	42	1383	1719
37	MAHANANDI	43	1425	1677
	TOTAL	360	1108-1468	1994-1634

THE NANDA DYNASTY

	NAME OF KING	REGNAL PERIOD,YEARS	BEGINS KALI ERA KE OR YUGABDA	BEGINS BCE
38	MAHAPADMANANDA	88	1468	1634
39	SUMALYA ETC, 9 BROTHERS	12	1556	1546
	TOTAL	100	1468-1568	1634-1534

THE MAURYA DYNASTY

SERIAL NO.	NAME OF KING	REGNAL PERIOD,YEARS	BEGINS KALI ERA KE OR YUGABDA	BEGINS BCE
40	CHANDRAGUPTA MAURYA	34	1568	1534
41	BINDUSARA	28	1602	1500
42	ASOKA	36	1630	1472
43	SUPARSVA OR SUYASA	8	1666	1436
44	DASARADHA OR BANDUPALITA	8	1674	1428
45	INDRAPALITA	70	1682	1420
46	HARSHAVARDHANA	8	1752	1350
47	SANGATA	9	1760	1342
48	SALISUKA	13	1769	1333
49	SOMASARMA OR DEVASARMA	7	1782	1320
50	SATADHANVA	8	1789	1313
51	BRIHADRADHA ORBRIHADASWA	87	1797	1305
	TOTAL	316	1568-1884	1534-1218

THE SUNGA DYNASTY

SERIAL NO.	NAME OF KING	REGNAL PERIOD,YEARS	BEGINS KALI ERA KE OR YUGABDA	BEGINS BCE
52	PUSHYAMITRA	60	1884	1218
53	AGNIMITRA	50	1944	1158
54	VASUMITRA	36	1994	1108
55	SUJYESHTA	17	2030	1072
56	BHADRAJA OR ANDHRAKA	30	2047	1055
57	PULINDAKA	33	2077	1025
58	GHOSHAVASU	3	2110	992
59	VAJRAMITRA	29	2113	989
60	BHAGAVATA	32	2142	960
61	DEVABHUTI KSHEMABHUMI	10	2174	928
	TOTAL	300	1884-2184	1218=918

THE KANVA DYNASTY

	NAME OF KING	REGNAL PERIOD,YEARS	BEGINS KALI ERA KE OR YUGABDA	BEGINS BCE
62	VASUDEVA KANVA	30	2184	918
63	BHUMIMITRA	24	2223	879
64	NARAYANA KANVA	12	2247	855
65	SUSARMA	10	2259	843
	TOTAL	85	2184-2269	918-833

THE SATAVAHANA ANDHRA DYNASTY

S.NO	NAME OF THE KING	REGNAL PERIOD,YEARS	PERIOD OF REIGN IN KALI ERA (SOLAR TROPICAL YEAR)	PERIOD OF REIGN BCE (BEFORE THE COMMON ERA)
66	SIMUKHA SAATAKARNI	23	2269-2292	833 - 810
67	SRI KRISHNA SAATAKARNI	18	2292- 2310	810-792
68	SRI MALIA SAATAKARNI	10	2310 - 2320	792 - 782
69	PUURNOTHSANGA	18	2320 - 2338	782-764
70	SRI SATAKARNI	56	2338 - 2394	764 - 708
71	SKANDHA STAMBHI	18	2394 - 2412	708 - 690
72 73	LAMBODARA SAATAVAAHANA	18	2412 - 2430	690 - 672
74	APIITAKA SAATAVAAHANA	12	2430 - 2442	672 - 690
75	MEGHASWAATI SAATAVAAHANA	18	2442 - 2460	660 - 642
76	SAATA SWAATI SAATAVAAHANA	18	2460 - 2478	642 - 624
77	SKANEA SAATAKARNI	7	2748-2485	624-617
78	MRIGENDRA SAATAKARNI	3	2485 - 2488	617 - 614
79	KUNTALA SAATAKARNI	8	2488 - 2496	614 - 606

80	SOUMYA SATAKARNI	12	2496-2508	606-594
81	SAATA SAATAKARNI	1	2508 - 2509	594 - 593
82	PULOMA OR PULOMA I	36	2509 - 2545	593 - 557
83	MEGHA SATAKARNI	38	2545 - 2583	557 - 519
84	ARISHTA SATAKARNI (IN THE TENTH YEAR OF HIS REIGN IN B.C. 509, SRI SANKARA WAS BORN.)	25	2583 - 2608	519 - 494
85	HAALA SAATAVAHANA	5	2608 - 2613	494 - 489
86	MANDALAKA SAATAVAHANA	5	2613 - 2618	489 - 484
87	PURINDRASENA SAATAVAHANA	21	2618 - 2639	484 - 463
88	SUNDARA SAATAKARNI	1	2639 - 2640	463 - 462
89	CHAKORA SAATAKARNI	1/2	2640 2640	462-461
	MAHENDRA SAATAKARNI	1/2	2641 - 2641	462-461
90	SIVA SAATAKARNI	28	2641 - 2669	461-433
91	GAUTAMIPUTRA SAATKARNI	25	2669-2694	433-408
92	II PULOMA SAATAKARNI	3	2694-2726	408-376
93	SIVA SRI SAATAKARNI	7	2726-2733	376-369
94	SIVASKANDA SAATAKARNI	7	2733-2740	369-362
95	YAJNA SRI SAATAKARNI	19	2741-2759	362-343
96	VIJAYASRI SAATAKARNI	6	2759- 2765	343-337
97	CHANDRA SRI SAATAKARNI	3	2765-2768	337-334
98	III PULOMA SRI SAATAKARNI	7	2768-2775	334 - 327
	TOTAL	506	2269-2775	833-327

THE IMPERIAL GUPTA DYNASTY

SERIAL NO.	NAME OF KING	REGNAL PERIOD	BEGINS KALI ERA KE OR YUGABDA	BEGINS BCE
99	CHANDRAGUPTA I OR VIJAYADITYA	7	2775	327
100	SAMUDRAGUPTA OR ASOKADITYA	51	2782	320
101	CHANDRAGUPTA II OR VIKRAMADITYA	36	2833	269
102	KUMARAGUPTA I OR MAHENDRAADITYA	42	2869	233
103	SKANDAGUPTA OR PRATAPADITYA	25	2911	191
104	NARASIMHA GUPTA BALADITYA	5 35	2936 2941	166 161
105	KUMARAGUPTA II KRAMADITYA	44	2976	126
	TOTAL	245	2775-3020	327-82

Source: Chronology of Ancient Hindu History Part 1. author and publisher ¡§ Bharata Charitra Bhaskara¡¨,¡§Vimarsakagresara¡¨

Pandit Kota Vankatachela paakayaaji Kali 5058, AD 1957- Arya vignana Grantha Mala , Publication No 23

Appendix D

MEANING OF HISTORY & ITIHAASA

Historians and philosophers have been contemplating the meaning of history since, well, since the beginning of history! A simple definition of history is" remembering the past "or Knowledge of what has happened from the start until the present. It is also the knowledge of the past since record keeping was initiated. The purpose of studying history in school is to teach the student understanding of what has taken place so that we may build upon and understand how a nation functions and how it came to be. We also study the history of other nations and how their histories interact with our history. A greater awareness of history results in a more enlightened and educated citizenry. Knowledge of our past helps us understand the present and prepare for the future. Knowing the history of the world helps the individual respect and appreciate one's own form of government and society as well as become better informed about differences in the Civilizational ethos of other peoples of the world

"The word *history* comes from Greek *ἱστορία* (*istoria*), from the Proto-Indo-European **wid-tor-*, from the root **weid-*, "to know, to see"(this is a hypothesis). This root is also present in the English word *wit*, in the Latin words *vision* and *video*, in the Sanskrit word *veda*, and in the Slavic word *videti* and *vedati*, as well as others (The asterisk before a word indicates that it is a hypothetical construction, not an attested form.)

The original meaning of Itihaasa had a more precise sense than the word History. The etymology attested to by Panini indicates **itiha** to mean 'thus indeed, in this tradition'[18]. One of the earliest references to Itihaasa in the literature of antiquity is in Chanakya's Arthashastra. Our investigations lead us to believe that the Maurya empire for which he was the preceptor began in 1534 BCE. He defines Itihaasa, in the context of the syllabus prescribed for training of a Prince, with the following words;

पुराणमितिव्रुत्तमाख्यायिकोदाहरणं धर्मार्थशास्त्रं चेतीतिहासः

PURAANA (THE CHRONICLES OF THE ANCIENTS), ITIVRTTA (HISTORY), AKHYAYIKA (TALES), UDAAHARANA (ILLUSTRATIVE STORIES), DHARMASHASTRA (THE CANON OF RIGHTEOUS CONDUCT), AND ARTHASHASTRA (THE SCIENCE OF GOVERNMENT) ARE KNOWN BY (COMPRISE THE CORPUS OF ITIHAASA) HISTORY

KAUTILYA'S ARTHASHASTRA, BOOK 1, CHAPTER 5

Thus, History (Itihaasa) in this definition takes on the meaning more akin to the sense of Historiography and is perhaps even more eclectic and appears to indicate a superset of political science and History as we use them today. We feel vindicated therefore in calling this a conference on Indian History, since we seem to ascribe the same broad meaning that Kautilya did 3 millennia ago.

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[18] Katre, S.M., "Dictionary of Panini",, Published by Deccan College, Part I, 1968

In the Mahabharata , which is itself considered Itihaasa, is the following verse in Adi Parva 1.267,268, that a knowledge of the Itihaasa and Purana is essential to the proper understanding the Veda

tathA hi mahAbhArate mAnavIye ca – itihAsa-purANAbhyAM vedaM samupabRMhayet

bibhety alpaśrutAd vedo mAm ayaṃ pratariṣyati

iti, pUranAt purANam iti cAnyatra. na cAvedena vedasya bRMhaNaM sambhavati nah y aparipUrNasya kanaka-valayasya trapuNA pUraNaM yujyate

तथ् हि महाभारते मनविऐच

"इतिहास पुराणाभ्य़ां वेथं समुपब्रिंहयेत्

बिभेत्य अल्पश्रुताथ वेथो माम अयं प्रतरिष्यति "

इति पूरणात् पुराणाम इति चन्यत्र ।

न च वेदेना वेदस्य भ्रमणम सम्भवति

न ए अपरिपूर्नस्य कनक वलयस्य त्रपुणा पुराणमुल्यते ।

THIS IS WHY THE MAHABHARATA (ADI-PARVA 1.267,268) AND MANU-SAMHITA STATE, "ONE SHOULD COMPLEMENT ONE'S UNDERSTANDING OF THE VEDAS WITH THE HELP OF THE ITIHASAS AND THE PURANAS." AND ELSEWHERE IT IS STATED, "THE PURANAS ARE CALLED BY THAT NAME BECAUSE THEY ARE COMPLETE."

The quintessential quote is that of Kalhana in the Rajatarangini, who is regarded as a modern in Indian parlance

धर्मार्थ काममोक्षाणामुपदेश समान्वितं ।

पुरावृत्तं कथायुत्तरूपमितिहासं प्रचक्षते ।।

"Dharmaartha-kaama-moskshanaam upadesa-samanvitam |

Puraa-vrttam, kathaa-yuttarupam Ithihaasah prachakshate ||"

HISTORY WILL BE THE NARRATION OF EVENTS AS THEY HAPPENED, IN THE FORM OF A STORY, WHICH WILL BE AN ADVICE TO THE READER TO BE FOLLOWED IN LIFE, TO GAIN THE PURUSAARTHAS NAMELY KAMA THE SATIATION OF DESIRES THROUGH ARTHA THE TOOL, BY FOLLOWING THE PATH OF DHARMA THE HUMAN CODE OF CONDUCT TO GAIN MOKSHA OR LIBERATION.

Clearly there is an emphasis on the traditions and on the utilitarian aspect of History, embedded in the etymology of Itihaasa. The reason we draw emphasis to the ambiguity in the use of the word History is that, in our usage in this conference, while we adhere to the broader usage of the word History, we have separated the Civilizational aspects in distinct sessions. There is another reason why we bring attention to the definitions of History and Itihaasa. As we have pointed out in the caricaturization of the Indic, there is a widespread misperception amongst present day Indics that India does not have a well defined sense of History. In fact in a paper titled 'Concept of History in Vedic Rituals' presented at the ICIH 2009 in Delhi, the author argues that "The Vedic ritual texts refer to words like *purana*, *Itihasa*, *upakhyàna*, etc. Some of these words are used in the sense of `history' in modern Indian languages. It would be anachronistic to interpret these words from the Vedic texts in this modern sense. In this paper an attempt has been made to understand the concept of history in the Vedic ritual texts and their weltanschauung".

This is but a summary of what we believe to be a more rational view contradictory to the situation described above, that by the time of the Brahmana and Upanishada (which are considered an appendix to the Veda) and certainly by the time the Itihaasa and Purana were written, there was a well defined sense of history , so much so that the Mahabharata cautions us (as in the quote from the Mahabharata above) that the Veda are afraid of those who would read the Veda without a prior acquaintance of the Itihaasa and Purana. We are also not comfortable with the implication that the Veda is merely a book of ritual. Such a reductionist argument was initiated by the British who for the most part did not understand the contents of the Veda. Max Mueller exemplified this ignorance[19] in his estimation of the Veda Clearly there was sufficient reason for the caution that was expressed in the Mahabharata.

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[19] "Large number of Vedic hymns are childish in the extreme; tedious, low, commonplace.""Nay, they (the Vedas) contain, by the side of simple, natural, childish thoughts, many ideas which to us sound modern, or secondary and tertiary.

"...this edition of mine and the translation of the Vedas, will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It (the Rig Veda) is the root of their religion and to show them what the root is, I am sure, the only way of uprooting all that has sprung from it during the last three thousand years"

"I do not claim for the ancient Indian literature any more that I should willingly concede to the fables and traditions and songs of savage nations. I simply say that in the Veda we have a nearer approach to a beginning, and an intelligent beginning, than in the wild invocations of the Hottentots and Bushmen, "

APPENDIX E

PAGES FROM MAX MUELLER 'S HISTORY OF ANCIENT SANSKRIT LITERATURE (275 -283) RELEVANT TO OUR REMARKS ON GREEK SYNCHRONISMS ((STRAIGHT FROM THE HORSE'S MOUTH)

We have included the relevant ages from The History of Sanskrit literature by Max Mueller since he gives a fairly detailed rationale for assuming Sandracottus with Chandragupta (pl. turn on comments to see my comments on this excerpt)

Friedrich Maximilian Mueller

The Date of Chandragupta, the basis of Indian chronology

Everything in Indian Chronology depends on the date of Chandragupta . Chandragupta was the grandfather of Asoka and the contemporary of Seleucus Nicator. Now according to Chinese chronology, Asoka would have lived to waive minor differences, 850 or 750 BCE, according to Ceylonese chronology, 315 BCE. Either of these dates is impossible, because it does not agree with the chronology of Greece, and hence both the Chinese and Ceylonese dates of Buddha's death must be given up as equally valueless for historical calculations.)

There is but one means through which the history of India can be connected with that of Greece, and its chronology be reduced to its proper limits. Although we look in vain in the literature of the Brahmanas or Buddhists for any allusion to Alexander's conquest, and although it is impossible to identify any of the historical events, related by Alexander's companions, with the historical traditions of India, one name has fortunately been preserved by classical writers who describe the events immediately following Menander's conquest, to form a connecting link between the history of the East and the West. This is the name of Sandracottus or Sandrocyptus, the Sanskrit Chandragupta. (**)**
We learn from classical writers, Justin, Arrian, Diodorus Siculus, Strabo, Quintus Curtius and Plutarch, that in Alexander's time there was on the Ganges a powerful king of the name of Xandrames, and that soon after Alexander's invasion, a new empire was founded there by Sandracottus or Sandrocyptus. Justin says: "Sandracottus gave liberty to India after Alexander's retreat, but soon converted the name of liberty into servitude after his success, subjecting those whom he had rescued from foreign dominion to his own authority. This prince was of humble origin, but was called to royalty by the power of the gods; for, having offended Alexander by his impertinent language. He was ordered to be put to death, and escaped only by flight Fatigued with his journey he lay down to rest, when a lion of large size came and licked off the sweat that poured from him with his tongue, and retired without doing him any harm The prodigy inspired him with ambitious hopes, and collecting bands of robbers he aroused the Indians to rebellion When he prepared for war against the captains of Alexander, a wild elephant of enormous size approached him, and received him on his back as if he had been tamed. He was a distinguished general and a brave soldier. Having thus acquired power, Sandracottus reigned over India at the time when Seleucus was laying the foundation of his greatness, and Seleucus entered into a treaty with him, and settling affairs on the side of India directed his march against Antigonus."

Besides this we may gather from classical writers the following statements, bearing on Xandrames and Sandrocyptus: "When Alexander made inquiries about the interior of India, he was told that beyond the Indus there was a vast desert of 12 (or 11, according to Curtius,) day's journey, and that at the farthest borders thereof ran the Ganges. Beyond that river, he was told, the Prasii (Prchyas) dwelt, and the Gangarid. Their king was named Xandrames, who could bring into the field 20,000 horse, 200,000 foot, 2,000' chariots, and 4,000 (or 3,000, Curtius,) elephants. Alexander who did not at first believe this, inquired from king Porus whether this account of the power of Xandrames was true; and he was told by Porus that it was true, but that the king was but of mean and obscure extraction, accounted to be a barber's son; that the queen, however, had fallen in love with the barber, had murdered her husband, and that the kingdom had thus devolved upon Xandrames" Quintus Curtius says[20], "that the father of Xandrames had murdered the king, and under pretence of acting as guardian to his sons, got them into his power and put them to death; that after their extermination he begot the son who was then king, and who, more worthy of his father's condition than his own, was odious and contemptible to his subjects" Strabo adds, "that the capital of the Prasii was called Palibothra, situated at the confluence of the Ganges and another river," which Arrian4[21] specifies as the Erannoboas. Their king, besides his birth name, had to take the name of the city, and was called the Palibothrian, This was the case with Sandracottus to whom Megasthenes was sent frequently. It was the same king with whom Seleucus Nicator contracted an alliance, ceding to him the country beyond the Indus, and receiving in its stead 500 elephants[22]. Megasthenes visited his court several times and the same king, as Plutarch says "traversed India with an army of 600,000 men, and conquered the whole."
These accounts of the classical writers contain a number of distinct statements which could leave very little doubt as to the king to whom they referred. Indian historians, it is true, are generally so vague and so much given to exaggeration**,** that their kings are all very much alike, either all black or all bright . But nevertheless, if there ever *was* such a king as the King of the Prasii, a usurper, residing at Pâtaliputra, called Sandrocyptus or Sandracottus, it is hardly possible that he should not be recognized in the historical traditions of India. There is in the lists of the kings of India the name of Chandragupta and the resemblance of this name with the name of Sandracottus or Sandrocyptus was first, I believe, pointed out by Sir William Jones, Wilford, Professor Wilson, and Professor Lassen have afterwards added further evidence in confirmation of Sir W. Jones's conjecture; and although other scholars, and particularly M. Troyer, in his edition of the Râjatarangani, have raised objections, we shall see that the evidence in favor of the identity of Chandragupta and Sandrocyptus is such as to admit of no reasonable doubt *it is objected that the Greeks called the king of the empire beyond the Indus , Xandrames, or, Aggramen.* Now the last name is evidently a mere misspelling for Xandrames, and this Xandrames is not the same as Sandracottus.

Xandrames, if we understand the Greek accounts rightly, is the predecessor of Chandragupta or rather the last king of the empire conquered by Sandracottus. If, however, it should be maintained, that these

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[20] Quintus Curtis, ix, 2

[21]

[22] Diodorus Siculus, xvii. 93. The statement in Photii Biblioth., p.1879, that Porus, was the son, of a Barber Repeated by Libanius, tom ii 632, is evidently a mistake . Plutarch ,, Vita Alexandrii, c.62, speaks of 80,000 horses, 8,000 chariots, and 6000 elephants

two names were intended for one and the same king, the explanation would still be very easy For Chandragupta (the protected of the moon), is also called Chandra[23], the Moon; and Chandramas, in Sanskrit, is a synonym of Chandra. Xandrames, however, was no doubt intended as different from Chandragupta. Xandrames must have been king of the Prasii before Sandracottus, and during the time of Alexander's wars. If this Xandrames is the same as the last Nanda, the agreement between the Greek account of his mean extraction, and the Hindu account of Nanda being a sudra, would be very striking. It is not, however, quite clear whether the same person is meant in the Greek and Hindu accounts At the time of Alexander's invasion Sandracottus was very young, and being obliged to fly before Alexander, whom he had offended, it is said that he collected bands of robbers, and with their help succeeded in establishing the freedom of India. Plutarch says distinctly that Sandracottus reigned soon after, that is soon after Xandrames, and we know from Justin, that it was Sandracottus, and not Xandrames, who waged wars with the captains of Alexander. Another objection against the identification of Chandragupta and Sandracottus was the site of their respective capitals. The capital of Chandragupta Pâtaliputra was no doubt the same as the Palibothra of Sandracottus, the modern Patna. But exception was taken on the ground that Patna is not situated near the confluence of the Ganges and the Sone or Erannoboas, where the ancient Palibothra stood. This, however, has been explained by a change in the bed of the river Sone, which is established on the best geographical evidence.

There are several other points on which the histories of Chandragupta and Sandrocottus agree. Sandracottus founded a new empire at Palibothra. Chandragupta was the founder of a new dynasty, the Mauryas'[24] at Pâtaliputra. Sandracottus gained the throne by collecting bands of robbers, Chandragupta did the same. Sandracottus was called to royalty by the power of the gods and by prodigies. So was Chandragupta, although the prodigy related by Justin is not exactly the same as the prodigies related by Hindu authors. So far, therefore, there is nothing in the Greek accounts that is not confirmed by Hindu tradition. That there should be a great deal more in Hindu tradition than was known to the Greeks is but natural, particularly as many of the Hindu stories were evidently invented at a later time and with a certain object . As the grandson of Chandragupta was the great patron of the Buddhists, attempts were naturally made by Buddhist writers to prove that Chandragupta belonged to the same race as Buddha; while on the other hand the Brahmanic writers would be no less fertile in inventing fables that would throw discredit on the ancestor of the Buddhist sovereigns of India. Some extracts from the writings of these hostile parties will best show how this was achieved, In the Mahavanso' [25]we read:

"Kalasoko had ten sons: *these* brothers (conjointly) ruled the empire righteously for twentytwo years. Subsequently there were nine brothers: they also according to their seniority reigned for twentytwo years. Thereafter the Brahman Chânakko (Chanakya, चाणक्य) , in gratification of an implacable hatred

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[23] See Wilson's notes on the Mudrâ Rakshasa, **p. 132.**

[24] The name of Maurya seems to have been known to the Greeks. See Cunningham, Journal of the As. Soc. of Bengal, xxiii. p. 680. The wooden houses ***in*** which the tribe of the Moriеis are said to have lived, may refer to the story of the Maurya living in a forest. See Mahâvanso, p. xxxix. The statement of Wilford, that Maurya meant in Sanskrit the offspring of a barber and a Sudrawoman, has never been proved.

[25] Mahavanso, **p. 21.** The **Pali orthograpby has** been preaerved **in the following extracts**

borne towards the ninth surviving brother, called Dhana-nando, having put him to death, installed in the sovereignty over the whole of Jambudipo, a descendant of the dynasty of Moriyan sovereigns, endowed with illustrious and beneficent attributes and surnamed Chandagutto. He reIgned 24 (not 34) years."

The commentary on this passage adds the following details2[26]: "Subsequent to Kalasoko, who patronized those who held the second convocation, the royal line is stated to have consisted of twelve monarchs to the reign of Dhammosoko, when they (the **priests)** held the third convocation. Kalâsoko's own sons were ten brothers. Their names are specified in the Attha kathâ. The appellation of 'the nine Nandos' originates in nine of them bearing that patronymic title. "The Atthakatha of the Uttaravihâro priests sets forth that the eldest of these was of an extraction (maternally) not allied (inferior) to the royal family; and that he dwelt in one of the province[27] it gives also the history of the other nine. I also will give their history succinctly, but without prejudice to its perspicuity.

"In aforetime, during the conjoint administration of the (nine) sons of Kalasoko, a certain provincial person appeared in the character of a marauder, and raising a considerable force, was laying the country wade by pillage. His people, who committed these depredations on towns, whenever a town might be sacked, seized and compelled its own inhabitants to carry the spoil to a wilderness, and there securing the plunder, drove them away. On a certain day, the banditti who were leading this predatory life having employed a daring, powerful, and enterprising individual to commit a robbery, were retreating to the wilderness, making him carry the plunder. He who was thus associated with them, inquired: 'By what means do you find your livelihood?' 'Thou slave' (they replied) 'we are not men who submit to the toils of tillage, or cattle tending. By a proceeding precisely like the present one, pillaging towns and villages, and laying up stores of riches and grain, and providing ourselves with fish and flesh, toddy and other beverage, we pass our lives jovially in feasting and drinking.' On being told this, he thought: 'This mode of life of these thieves is surely excellent; shall I, also, joining them, lead a similar life?' and then said, 'I also will join you, I will become a confederate of yours. Admitting me among you, take me (in your marauding excursions).' They replying 'Sadhu,' received him among them. "On a subsequent occasion, they attacked a town which was defended by well armed and vigilant inhabitants. As soon as they entered the town the people rose upon and surrounded them, and seizing their leader, and hewing him with a sword, put him to deaths The robbers dispersing in all directions repaired to, and

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[26] **Mahâv,, p. 38.**

[27] It would seem that the eldest son of Asoka did not participate in the general government of the country, but received a provincial viceroyalty. But in the Burmese histories it is stated distinctly that the eldest eon, named Bbadrasen reigned with nine of his brothers during a period of twentywo years.

reassembled in the wilderness, Discovering that he (their leader) had been slain; and saying, ‘In his death the extinction of our prosperity is evident; having been deprived of him, under whose control can the sacking of villages be carried on? even to remain here is imprudent; thus our disunion and destruction are inevitable:’ they resigned themselves to desponding grief. The individual above mentioned, approaching them, asked: ‘What are ye weeping for?’ On being answered by them, ‘We are lamenting the want of a valiant leader, to direct us in the hour of attack and retreat in our village sacks.’ ‘In that case, my friends,’ (said be) ‘ye need not make yourselves unhappy; if there be no other person able to undertake that post, I can myself perform it for you: from henceforth give not a thought about the matter.’ This and more be said to them. They, relieved from their perplexity by this speech, joyfully replied, ‘Sadhu,’ and conferred on him the post of chief.

“From that period proclaiming himself to be Nando, and adopting the course followed formerly (by his predecessor), he wandered about, pillaging the country. Having induced his brothers also to cooperate with him, by them also he was supported in his marauding excursions. Subsequently assembling his gang, be thus addressed them: ‘My men! this is not a career in which valiant men should be engaged; it is not worthy of such as we are; this course is only befitting base wretches. What advantage is there in persevering in this career, let us aim at supreme sovereignty?’

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